16:Messenger E-4,5 (1955-1966) 1969 ER6 Rural Irish ER6
(1959-1960) Inis Beag

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178 ble to visit Inis Beag frequently, as the cost and distance are slight compared to a journey across the Atlantic.

The many vacationing emigrants who now return to the island at Christmas or Easter or during the summer months often succeed in persuading relatives and acquaintances to return to England with them. Those so persuaded declare that they will return soon with their "fortunes" to settle permanently, but they seldom do once "emancipated." Since the Second World War, several Americans have returned home, and their stories of life in the United States make the youth restive. Tourists who remain for weeks and months in Inis Beag and come to know many islanders also sow the seeds of discontent. A favorite subject of talk in the pubs is the relative advantages to be gained from migrating to particular cities in England and America, and anthropologists as well as returned emigrants are called on as consultants in this matter by youths.

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204 Almost every cottage in Inis Beag has a radio, or "wireless," and although
207 the folk seldom read books, a wide assortment of domestic and foreign magazines and newspapers find their way into most homes. These mass media also are an emancipating force making for restiveness and discontent, because they allow islanders a glimpse behind the "lace curtain" at what appears to be a happier and
177 freer world. Television was introduced into Inis Beag in 1963 at the lighthouse,
207 and a second set was procured for the new "dance hall" when it was completed two years later. Few islanders venture to the lighthouse to view television, but I am told by correspondents that many now visit the hall during the several evening hours when transmission from Telefis Eireann takes place. As a result, television has become an acculturative medium to be reckoned with. Both radio and television programs are censored in Ireland, but even so the morality expressed in them—especially in the sex and violence drenched American ones—presents a striking contrast to locally conceived moral precepts. A hypothetical censor from Inis Beag most certainly would create more discontinuities with his shears in television performances than would his much maligned "secularized" colleagues in Dublin. My wife and I found that viewing television with islanders at the lighthouse on two occasions was a traumatic experience; it gave us a different (and even more disquieting) perspective on programs in the United States and their enculturative effects than can be obtained at home.

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• 873 Since the Second World War, 28 island youths have pursued secondary education elsewhere in Ireland, either in high schools, called "colleges," or in technical schools, and most have been supported by government scholarships. The usual high school scholarship is for 5 years, and a student must be 14 years of age and qualify by competitive examination to receive one. Only 4 of these 28 students
873 —of which 2 are teachers in the national school—have returned to Inis Beag. One
[562] young man watched 2 girls, either of whom he eventually might have married, go off to the mainland for school and said, "Scholarships are killing the island;" what he was referring to, other than his own disappointment, is the fact that 19 of the 28 students who left for advanced education are girls. The reason for the disproportionate number of girls receiving scholarships is that they are far more moti-
[829] vated academically and have better scholastic records than boys. There is, however, a widespread belief in the island that certain families are favored by priests and

16:Messenger E-4,5 (1955-1966) 1969 ER6 Rural Irish ER6
(1959-1960) Inis Beag

teachers, whose influence and attention earn for the children of these families the greater share of scholarship funds.

Not only has education abroad been a major pull factor in emigration, but local education as well in the form of a summer language school for mainland children, which was established in 1960 and has convened for two months each year ever since. Over a hundred students—in two shifts of a month apiece—attend the school, where in addition to learning Irish formally and speaking it in the homes where they are lodged, they are instructed in singing, playing musical instruments, and set dancing in the traditional mold. Monies from Gaeltacht Eireann support the director from the mainland and the Inis Beag headmaster who teach, a skilled musician who provides music for dancing and also instructs, and the students. Eight hundred pounds were channeled into the local economy in 1960 by this nativistic endeavor hopefully aimed at propagating Gaelic and halting emigration. The influence of the visiting children, who interact with their island counterparts at home and at outdoor dances each evening, is considerable; the outsiders tend to be critical of conditions in Inis Beag and boast of the superiority in every dimension of life on the mainland. It is questionable whether the school has diminished the push effect of emigration by enlivening the social atmosphere of the island as much as it has increased the pull effect by creating even more discontent among young people. There are those who denounce the language school on the grounds that the visiting children speak more English than Irish in the local homes; that many islanders in their greed for profit do not provide adequately for the students assigned to them; and that some of the mainlanders are openly promiscuous and thus subvert the morality of Inis Beag youths.

Since 1960, priests have become more realistic in their appraisal of the causes of emigration and have taken steps to enliven further the social milieu of the island. They have been responsible for introducing set dancing and tin whistle playing instruction in the national school, for organizing yearly athletic, canoe rowing, and dancing competitions between folk of Inis Beag and Inis Thiar, for building the dance hall to serve various purposes, and for setting up a small lending library of books in the school. The hall was built with a Gaeltacht Eireann grant, the free labor of island men, and money gifts solicited from interested parties all over the world. It resembles its predecessor—the boathouse on the strand built by the coast guard company—in that it functions as dance hall, trade school, storage house, and meeting place; but it is much larger and better constructed and has many more facilities than the latter. The folk view it as a mixed blessing, for they disliked building it without being paid wages, and feel now that it is not available to them enough of the time, and when it is, they are charged by the curate to attend dances and view television. Many believe that church and government should have provided wages to the builders to compensate for farming and other time lost, and that "the key of the hall shouldn't be in the priest's pocket." Since its completion, the building has accommodated most of the activities of the language school.

In contrast to the islanders who are deeply committed to the local culture and fear that Inis Beag will become depopulated within the next generation, there